لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Fath 1351—December 1972

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1885 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah, and published by M. Masud Ahmad B. A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, received by the Editor nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas	... $3.00

Note : Cheques and draffs should preferably be drawn on a Pakistan bank. In case a bill or cheques is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subseription.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVII FATH, 1351—DECEMBER, 1972 No. 12

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AHMADIYYA ANNUAL GATHERING

Owing to unprovoked and altogether barbarous Indo-Soviet war of aggression against Pakistan, the Ahmadiyya annual gathering could not be held last year. Though India and Russia, in response to world protest, suspended hostilities the atmosphere still remains charged with explosive potential as India refuses to honor its international commitment to disgorge its ill gotten gains, release prisoners of war, vacate aggression and resume normal diplomatic relations. Since, however, there is no immediate danger of a flare-up, the Commander of the Faithful, the Khalifa-tul-Masih III has been pleased to call the members to Rabwah for a get-together from December 26 to December 28, 1972.

Rabwah is in the midst of full-scale preparations to receive the guests with open arms, open heart and open doors. Volunteers will be at their service round the clock to provide them shelter and brotherly care and warm-hearted hospitality and share in the pot-luck.

The Ahmadiyya Movement owes its existence to God and is wholly committed to serve His Faith, His cause and His mission of mercy to mankind at the most perilous hour of its need. While others will be enjoying the spell of the season in festivities and frivolities, we, the members of the movement, shall be devoting our attention and activities, our thoughts and prayers, our hopes and our longings to efforts calculated to bring peace to suffering humanity and mending the fences of Faith and pulling apart the mechanism built up by the forces of hypocrisy and chauvinistic philosophies of aggression and greed aimed at stunting and stifling the growth of Islamic institutions. The Ahmadiyya Movement is the only bulwark built by the Hand of God against the ouslaught of ideologies sponsored by Satan and his cohorts. The Islamic world is riddled with heresies and conflicts and at the mercy of its internal and external foes. The Ahmadiyya Movement is the only oasis of security in the midst of the burning sands of spiritual aberration that has well-nigh encompassed the entire perspective of the ambitions and activities of the modern man.

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It is to be hoped that members will repair to the annual congregation in large numbers, as, in doing so they will be responding to the call of the Mahdi, the Imam of the age, appointed to rebuild the mansion of Islam and gather together mankind under the banner of the Holy Prophet Muhammad (peace of Allah and His blessings be with him ever and evermore). They will, in addition, be deserving of a full measure of the blessings of the Promised Messiah's prayer which he addressed to Allah the Sublime in their favor, in the following words:—

"May Allah be with each and everyone who undertakes the journey for this get-together solely for His pleasure and grant them all great reward and have compassion on them and make ease for them in their circumstances of hardship and difficulty and remove their sorrows and grief and relieve them of every

Continued on page 379

Unite to save Pakistan

Addressing the members on Tabuk 21, 1351 A.H. circa (October 29, 1972) at Rabwah, the Commander of Faithful, the Khalifa-tul Masih III, recited the following verses of the Holy Quran (3 : 102-4)

و کیف تکفرون و انتم تتلی علیکم آیت الله و فیکم رسوله و من یعتصم بالله فقد هدی الی صراط مستقیم .

یا ایها الذین امنوا اتقوالله حق تقته و لا تموتن الا و انتم مسلمون .

و اعتصموا بحبل الله جمیعاً و لا تفرقوا و اذکروا نعمت الله علیکم اذ کنتم اعداء فالف بین قلوبکم فاصبحتم بنعمته اخواناً و کنتم علی شفا حفرة من النار فانقذکم منها . کذلك یبین الله لکم ایته لعلکم تهتدون .

"Whoso sought refuge with Allah take it that he has been led along the right path. Therefore O believers take to fear of Allah in all its aspects and stay perfectly obedient to Allah the Sublime to the last breath of life, unto the hour of death. And all of you (without any exception) should hold fast the rope of Allah and do not become disrupted and divided. Remember the graciousness of Allah that He favored you with, when you were hostile to one another He created love between your hearts and by His grace you became brothers and you were on the brink of the fire pit but He saved you. Allah explains to you His teachings (and directives) so that you may find the direction and attain to felicity by treading the right path".

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The Amirul Mominin next observed :

"The machinations of the enemies of our country have reached

their acme at the moment. Those who are apparently patriotic they do not appear to entertain in their hearts such love of the country as could lead to national development and progress. There is greater emphasis on personol interests and personal grievances than on national unity and agreement. In the verses that I have just recited Allah the Supreme has dilated on an elaborate, comprehensive and charming subject. I propose to invite the attention of the community to one of its aspects. But before I take it up I deem it necessary to mention as a preliminary point that as I see it, our country as a nation is divided into two sectors. One sector of the nation has knowledge of Allah the Illustrious, has insight in His attributes, perceives His glory and grandeur and turns to Him for everything and seeks His refuge against every evil or rather I should, say, tries to seek His protection. The majority of the other sector of this nation (not all of them, for, we have some non-Muslims domiciled in our country too) attribute themselves to God the Overlord and to the Holy Prophet (peace of Allah and His blessings be on him) and are designated as Muslim. They were born in Muslim houses. But we are amazed to see that when they are faced with hard times instead of rushing to God the Magnificent they turn their faces in some other direction and instead of regarding Allah the Supreme as the source of every good and appreciating the great beneficence of the Shariat (law) and of the Holy Prophet Muhammad (peace and blessings of Allah be on him) they look about for some other source of benefit. Yet they are Muslims and call themselves Muslims. But in them there is no discernible reflection or trace of the true meaning of Islam, a willingness to surrender one's all to Divine presence, even one's neck running the risk of its forefiet in the way of God if it could win him His love and His pleasure.

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Since they call themselves Muslims we treat them as Muslims in that sense, while they have little or no use for prayer, for

attachment to Allah, for seeking refuge with Him or for entering into tne fortress of His security, with the result that they are unacquainted with His attributes and have no inclination to absorb His grace, though however, it can be said in respect of some that perchance they have a glimpse of Divine attributes in the twilight of the dusk and also turn to Him but, according to us, they are far off from resorting to the paths of piety in all its aspects.

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Fall of Baghdad

Therefore now so far as praying is concerned, the entire responsibility of the whole nation has devolved on us. In the last sermon I had briefly pointed to the community to pray hard for the security of the country. In the verses I have recited Allah the Sublime has disclosed a comprehensive theme pinpointing the fundamental fact that in the history of religion it has often transpired that groups of men have been pushed to the firepit : they saw before them the pit of fire flaming up and forced themselves on its brink. This is not a contemporary phenomena. In fact the world has witnessed from the birth of Adam (peace be on him) todate the spectacle that at times, to test the believers and to demonstrate His love for them and, at times, to punish rebellion and infraction and disbelief and hypocrisy Allah the Supreme created situations when nations found themselves on the brink of the firepit. One fire was prepared for Abraham (peace be on him) to give evidence of Divine pleasure. At that hour Abraham (peace be on him) found himself standing on the brink of fire. Another fire of hostility was prepared and stirred up to conflagration for the Holy Prophet (peace of Allah and His blessings be with him) and his companions (may Allah be pleased with them) to demonstrate how immense was the love that Allah the Sublime entertained for the Seal of Prophets. At that time this small group found itself at the brink of a fire-pit. In contrast to it there was another fire that was kindled through Halaku Khan

as a flash of Divine wrath to annihilate the power of Baghdad. It is related that on the sight of this flaming fire, with the Muslim people teetering at its brink, a servant of God made a humble appeal to the Lord : "O our noble Lord these Thy servants are standing on the brink of fire. Save them from it by Thy grace and provide for them means of security". Then his ears heard the voice from heaven "O ye disbelievers slay the evil-doers". This was so because Allah the Magnificent is some-time hard in punishing the delinquent. Therefore at times fire is kindled to chastise people.

In time of fire, whether it is the fire that has been kindled by the unwise, ignorant, alienated from God, apparently to burn the good folks but turned into the light of love or if it is the fire of Divine wrath and displeasure, in either case the only way of escape from it is (1) alignment with Allah and (2) fear of Allah outlined by Allah the Illustrious in this verse. Abraham (peace be on him) did not stay immune to the fire kindled to burn him because of his own prowess nor even the Holy Prophet (peace and blessings of Allah be on him) and his companions by means of their own power and vitality or wealth and prestige stood immune to the fire ignited by the disbelievers. This was in fact one of the decrees of the Lord of the Imperium—He had declared "The hands of the Father of fire have been destroyed".

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Allah the Sublime deputed angels on both the occasions. Consequently the fire became cool and peaceful for Araham and for the Holy Prophet (peace of Allah and His blessings be with him) the means of prosperity and progress. Then there is the case of the people of the Prophet Jonas ; all of them were saved from Divine wrath. We can say that they had metaphorically speaking washed the feet of God who then saved them from tortuous punishment. In short, what appears to us most manifest in these verses is that whenever one finds himself or someone else on the brink of fire the only way of escape from it, which you will note in your history and in the annals

of mankind, consists in attachment to Allah and His fear. If man sticks to Allah the Excellent and enters His asylum and when He becomes his surety how would then the creatures of Allah the Supreme hurt him ? If man makes God his shield how would then the creatures of Allah the Supreme hurt him ? If man makes God his shield how would the shafts of the enemy reach him ? Is there an arrow in the world that can pierce the shield of God the Great ? None at all.

Nation on brink of fire

The current circumstances are pointing up and every wise man is observing that our nation is at the moment standing by tne brink of the conflagration. Under these circumstances our responsibility becomes twotold. Fistly that we should pray to Allah the Sublime to be pleased to grant all the Pakistanis the sense to appreciate the teachings of the Holy Quran, for, God alone can save from this billowing fire. God grant that people start taking note of this fire that is raging in the land and God grant that it dawn on them that they should then turn to Him, hear His word and honor it practically. Our next responsibility lies towards our own community. If the country is gutted with fire our community runs the risk of getting involved in it. Therefore I call upon my community to bow down humbly before the Noble Lord and endeavour to extinguish the fire of His anger with their tears, to protect themselves, their lives and their environment and all the bounties He has granted so graciously and which are beyond computation and cultivate personal contact with Him seeking to make room for yourselves in His lap so that His affection and His mercy may be stimulated and so that the felicities that have been apportioned for His servants and to which reference has been made in these verses may fall to our lot and be earmarked for us.

No room for Division

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Another point that comes up prominently before our view

carried in these verses is that when a person works to wholly come under the protection of Allah the Illustrious he does not harbor differences with His ceatures that can be hurtful to their interests and jeopardise the unity of the nation and the country and promote dissensions. He removes such disagreement. For, when alignment with Allah has been achieved there remains no room for division. One who is granted asylum he gains insight into Divine majesty and glory and excellences of Divine attributes and cannot high - hat His creatures. Neither can he disdain to harbor compassion and sentiments of self-sacrifice for his fellow-beings.

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In short, Allah has required of the believers to be on guard against dissensions. There is however a disparity which is but natural and should be respected. This distinctiveness is the hallmark of individuality. All the children of a parent are not born with the same nature with same manners, with the same mentality and with the same memory. Even their appearances differ. Difference in this sense is a source of blessings for mankind as the Holy Prophet (peace of Allah and His blessings be on him) observed that differences among his followers would be sources of beneficence for his people. Satan however interposes, transforming the differences into a curse instead of a blessing. It is manifest that disagreements lead to disruption and divisions because of absence of fear of God. There is a world of difference between profession and performance. Members of our community should therefore, never make verbal profession, for, tall talk does not attract Divine blessings and mercy. Allah the Glorious takes into account performance. His eyes probe into the depth of a man's heart. If it finds piety and sincerity there, He loves him and lifts him up in His lap. In the event of absence of these in the heart of a man He disregards his verbal claims and rejects them as a stinking and rotten property of Satan.

I therefore call upon every teenager and adult, adolescent

and old, man and woman, to make a searching self-examination lest they should get embroiled in the flames of the fire of destruction and disruption blazing in the country currently. For, often it so happens that even the one who did not do any wrong is enveloped in the conflagration.

It is coming frequently to my notice that some families or individuals have become excessively worldy-minded. I came across a letter only yesterday; it said the husband got annoyed with the wife because she did not bring a larger dowry. My heart missed some beats, I say when you entered into the pact of allegiance with the Promised Messiah (peace and grace be on him) thereby placing yourself under the feet of the Holy Prophet Muhammad (blessing of Allah and His peace be with him), why should you now pick on your wife for not bringing as much dowry as is acceptable to you?

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There are also some wives who give hard times to their husbands. Some well-to-do persons are hard on their poor brethren and outrage their sense of self-respect. I am pointing out a few cases of this type. It is the grace of God that as a community we enjoy a high position through the beneficence and mercy of Allah. I am not talking about the dedicated. I am talking of weaker members of the community. But since we have been commanded to hold fast the rope of Allah collectively and get under His Protection, that is why I made a mention of exceptional cases so that even these stray cases should no longer exist; they should either mend their ways or get out of the community voluntarily. We have nothing to do with one who would not respond to the call of God, one who does not forge ties of attachment with Allah, one who does not tread the paths of piety and takes to the satanic ways of dissension. We have nothing to do with him. By using the word "collectively" Allah the Sublime has placed the responsibility squarely on all. It is therefore the duty of the community to counsel & direct those who are involved in such filth and ugly situation to the way the Holy Quran has prescribed, the seemly

and wise way, the most appealing way calculated to bring them round. However, such exceptional cases should know that if they did not mend their ways there is no room for them in the body of the community, nor have they a claim on the love of Allah the Supreme.

The community should henceforth end all differences and become one unit, body and soul, co-ordinated like limbs. I hope friends would recall to their minds that when a question was put to me, out of mischief of course, during my European tour and as Allah the Illustrious put in my mind I answered back that the Khalifa and the community were one body bearing two designations. Now, as a point in instance, men are called by many names such as Zaid, Bakr, Ismael and David and likewise women are called by names like Amatullah, Amtur Rafiq, Nusrat Jahan and Amina. These names are to highlight only one aspect of the personality but one aspect of reality does not conceal its entirety. The whole truth is this that the community is one body. As for instance the hand is a composite of four fingers and one thumb which make the number five. When one refers to a finger it does not signify that it is not a part of the body. Similarly when one is referred to as Zaid or Bakr it does not mean that he is isolated from the community.

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Hour of unity

I, therefore, once more call npon the community to write off every kind of difference. You cannot attain to blessings unless you do so. This is the hour for unity and togetherness. This is the hour for rendering sacrifices for the integrity and security of the country. The fire of annihilation is flaming up. There is mischief and wickedness every where. In these circirnstances, therefore, feelings of unity and closeness and the spirit of togetherness should be accentuated as taught by Allah the Supreme in the verses under reference. A tremendous responsibility has been placed on our community. It has to stay secure and

give security to the world. In the interests of your own security and for the objective you have been raised as a movement, namely, victory of Islam, you must wipe out all disagreements and dissensions to become one. I cannot say what sacrifices Allah the Magnificent plans to demand from you in the near future but I can say today that the fire is aflame. This is the fire of doom and there is no escape from it except through the grace of Allah the Overlord. I will therefore speak to you in the language of the Holy Book "Hold fast to the rope of Allah collectively and do not fall into divisions. "At the same time I ask you to fear God, taking into account all the aspects of piety, so that you may be saved from the fire of His wrath and if this fire is as a test from Him may you get by it unscathed and merit greater mercies of Allah the Sablime, so that the days of Islam's victcry may draw nearer. May He be pleased to help us all the way.

Eng : A. G. Soofi.

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(*Continued from page 370*)

discomfort and open up to them the ways to their desired goals and raise them on the latter day with His mercy and grace and may He be the guardian over their household in their absence till the end of their return journey.

O Lord of Glory and Grace, O Lord of Compassion and Giver of ease in hardships, grant all prayers of mine and grant us victory over our opponents with brilliant signs, for, Thou possessest all Might and Power. Amen"!

Imam's Message to World Ahmadies
Keep aloof from the caravan that is under the sentence of doom.

In a recorded message to the growing Ahmadiyya communities in the Fiji Islands of the Pacific, the Commander of the Faithful, the Hazrat Khalifa-tul Masih III observed "Ahmadi brethren of Fiji Islands! Peace of Allah and His blessings and mercy be on you! Your islands are thousands of miles away from the center of the Ahmadiyya Movement. But you alone are not at a distance from the headquarters. The brethren living in West Africa are also thousands of miles away and likewise the Ahmadies of America are at a still greater distance. Mere distance from the center cannot lead to diminished zeal and cooling off of the spirit of self-denial and self.sacrifice. In fact, distance is cut short and cut out through love and affection and selfless devotion.

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If all the Ahmadies of the world were actuated by the same spirit of devoted love and self-denial and enthusiasm for the supremacy of Islam that I found activating the Ahmadies of West Africa, treat one another with affection and served mankind and if they rendered the dues of Allah the Sublime as they are obligated and commanded to render to men their dues, the pleasant outcome of the campaign launched by Allah through the Promised Messiah (peace be on him) should be before our eyes much earlier and in fuller measure and we should be in a position to see for ourselves the last round of Islam's victory and the days of its final triumph, palpable to our souls, giving us unbounded delight, for, herein lies our true pleasure and felicity.

This world and its goods and earthly pleasures and mundane joys are neither true nor durable jublilations. Lasting and true

joy lies in the love Allah the Supreme shows to man which we should win by ever turning to Him.

By raising the Promised Messiah the glorious spritual heir of the Holy Prophet (peace of Allah and His blessings be with him) He has appointed that in the event we gave our ears to this honored son of the Holy Prophet (blessings and peace of Allah be on him) and cooperated in the expedition he has launched to establish supremacy of Islam, not in a small measure but in the fullest measure, seeking true delight in it and working for this real treasure, truthfully and in utmost sincerity, looking up to Muhammad the Holy Prophet (may Allah bless him with peace), firmly entrenched in pure Unity, serving Islam in self-less devotion, venerating the Holy Quran with zeal of heart, to win the pleasure of God, toiling to establish the eminence of the Holy Prophet Muhammad (peace of Allah and His blessings be with him), to please God, we will then become eligible to merit His approbation.

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Should you choose not to do so, know then that the world is heading towards its doom. Why then should you join the caravan which is under sentence? Why would you not care to abide in the community with complete sincerity which has been cut out for honor here and in the here after and which has been raised for enjoying the favor of His grace and love?

God grant that you and we and all the Ahmadies the world over may understand all the commitments both individually and collectively and keep engaged in the mission Allah the Sublime has assigned, to please Him and meriting His approval inherit eternal heavenly life. Amen!

May Allah the Overlord be with you!

Eng: A. G. Soofi.

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Laws of Nature cannot be Encompassed

(By the Promised Messiah)

On the one hand their mouths speak of God, but on the other, instead of letting their heart and soul, on observing His grand and incomprehensible powers prostrate before Him, they forget Him altogether. If God is such that His attributes and powers are comprepensible within our imagination and estimate then where is the need for prayer? Nay, I tell you that none can comprehend the Will and powers of God. One who claims that he can, is a denier of God. Then fie on him who, believing Allah the Sublime to be the possessor of unlimited powers, says that the miracle of Shaqqul Qamar' (the splitting of the moon) was against the laws of nature. Take it that such a man is devoid of pure reason and foreseeing mind. Remember well, never trust the laws of nature, that is never subject them to a final limitation, regarding it as the whole secret of the powers of God. In that case the whole mystery is solved. No, such a daring step should not be taken that downgrades one from the rank of worshipfulness, its consequence being outright annihilation. It behoves not a believer to entertain the stupid and foolish idea that the powers of God are limited and can be encompassed. Imam Fakhruddin Razi has rightly said that one who tries to comprehend God by the yardstick of reason is a fool. Look, Allah the Supreme created man from a drop of sperm. It is very very easy to utter these words and on the face of it this is a simple fact. But it is a great mystery and a deep secret that He makes man from a drop of sperm placing such faculties in him. Can any wisdom fathom its nature and its root. The physicists and philosophers struggled hard but failed to get to its bottom. Similarly every atom

works under the Will of God the Great. Allah the Sublime is powerful enough to manifest an unusual phenomenon keeping the apparent order of the world undisturbed. Godly people well know these phenomena and enjoy contemplating them. Some people raise objections over very ordinary and trivial matters and fall prey to doubts. For instance, fire did not consume Abraham. This event is very similar to 'the splitting of the moon'. God knows well the consuming limits of fire and what causes it to die out. If some such solution were discovered or revealed the people will believe at once. But in that event the beauty and pleasure of belief in the Unseen and of good faith would be missing. We have never asserted God does not create causes, but some causes are visible and some are not. In short God's works are multifarious. His powers never decline nor does He feel tired.

و هو بكل خلق عليهم افعينا بالخلق الاول (Quran part 26)

This points up His glory.

Even a man of rare wisdom and knowledge cannot comprehend the works of God ; on the contrary, he will be forced to plead his own helplessness.

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(Malfuzat Vol. 1 page 90)

Eng : Habib Ahmad
BO, Sierra Leone.

Religion can help neurotics

(By Professor Habib Ahmed)

Emotional seclusion is an abnormal phenomenon. Human life is a social reality. Human desires, goals and aspirations find realisation and meaning in the framework of a society. Libido finds true satisfaction in establishing emotional relations with the real individuals around. And 'will to excel others' has obvious social bearing.

What is wrong with the man who finds it very difficult to maintain successful relations with others? Why does he not have any real interest in others? Why do his thoughts wander away while he is talking to others, making him incapable of concentrating on the conversation? And when he is speaking to others why does his whole personality not participate in the act of conversation?

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The roots of these problems lie very deep in the past. The person, during early childhood, learnt these anti-social attitudes from the social situation he happened to be placed in. He was neglected, secluded, emotionally abandoned and ridiculed. His social surroundings failed to shower sufficient love upon him. He felt emotionally isolated and insecure. As a result he developed resentment against others. For years he lived on this angry attitude towards others. He must have developed antisocial and purely individualistic life-plan to excel others and to become powerful, without having any bearing towards social reality around. The urges of the Id were not socialised, failed to be adjusted to the reality principle. The libido or sex-instinct and 'Will to Power' went on weaving a world of phantasy around their powerful impulsions; they continuously found satisfaction in imagination. The libido should have outward flow in establishing

real relations with others, or it will find satisfaction in phantasy or any available image. Odepus complex is also the result of the introverted libido, otherwise, if it had been extroverted it must have learnt not to focus its energy on the prohibited mother-image.

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Such a person is highly imaginative ; he continuously lives in the world of phantasy, far removed from the world of reality ; his introverted instincts failed to be socialised ; they could not be adjusted to the social norms and traditions ; he does not find any justification to burden himself with the shackles of social responsibilities ; his boiling desires and their immediate satisfaction in the world of phantasy is very real to him. The resentment and antisocial motivation evoked by ridicule, censure and emotional abandonment during early childhood goes on lurking in the unconscious mind setting the psychic forces to go on working on the cherished images in the world of phantasy.

There is no problem for the individual, even if he continuously lives in the world of phantasy, unless he feels that he has met with outright failure and his life-plan has totally failed. He, then, starts criticising his long-established life-plan, his way of thinking, and tries to incorporate social meaning of life into his new life-plan, super-ego. Heretofore he was unable to establish successful social relations, but he didn't mind that, as actually he was not interested in others ; his repressed resentment was diametrically opposed to establishing healthy social links. He had taken refuge in the world of phantasy. But, having been confronted with outright failure, he realises he was wrong, his way of thinking was wrong, his emotional withdrawal was wrong. Now he is prepared to adjust himself to the reality principle ; intellectually he is willing, but emotionally he finds himself unable to do that ; he is hampered by the past experiences, which are being repressed under the sway of the new super-ego, and are adversely influencing him from the unconscious sphere.

Although now his motivation has been rectified, he is aiming

at realising some social, moral and spiritual ideals, but the antisocial attitudes and anger towards others in general that he learnt during early childhood through interaction with baneful, unsympathetic and irreligious social atmosphere, which is being repressed by new enlightenment, continuously diverts his attention from the urgency of social obligations. Emotional isolation, which was conserved in the unconscious, asserts itself breaking through the new enlightenment.

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As the person did not receive enough love during early childhood to let his raw instinct to be socialised, he is unable to give love to others, without which no success in life can be imagined- How can the fountain of love sprout from within? If he could not receive love from others, he must realise that he received immense love from God, which he can further reflect to others, that will break his emotional isolation. If, in accordance with his early experiences, others are not fit to be loved, he wiil learn to love them for the sake of God.

When the old life-scheme is criticised and a new life-plan, in conformity with the new social, moral and spiritual awakenings, is in the making, there is a great danger of the person being overconscious of the new enlightenment. His mind may be obsessed by the now life-scheme to the extent of splitting his personality repressing the old way of life and spoiling his natural spontaneity. If he plans to realise new ideals, he should not let them crowd his mind all the time, a limited period in a day should be devoted towards that end, the other time to be left for the spontaneous interaction with others, in order to let the mind undergo the natural process of socialising.

Freud says that the repressed conflicts charged with emotions are to be made conscious and explained away in the light of reality principle, so that the repressed emotional energy might be released and cease to cast its baneful influence from behind the curtain. In his opinion repressed conflicts can be explained away simply by making them conscious and referring them to the

Continued on page 399

Mary in the Bible & the Quran

(M. A. K. Ghauri—Rabwah)

In Christianity Mary, the mother of Jesus, is a very important person. Yet the New Testament, their basic Book, is completely silent about her life prior to the birth of Jesus. From Matthew (1 : 18) we learn only this much that when Mary was found to be with child, Joseph, to whom she was betrothed, resolved to divorce her quietly. But an angel of the Lord, in a dream, forbade him saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." Matthew gives no account of her life prior to the vision of Joseph. Marks does not even mention the unusual birth of Jesus and Luke begins his account only from the point where the Angel appeared to Joseph. About her previous life all that he says is that she was related to the wife of Zechariah whom she used to visit very often. John does not throw any light on her childhood or on her family.

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The Quran

The Holy Quran, on the other hand, mentions some facts about Mary's family and her mother who was to conceive and give birth to a girl destined to give a miraculous birth to the Messiah of the Jews. The birth of Jesus was, indeed, a great sign. It was, therefore, necessary that conditions prior to this Sign should also be mentioned.

In the third Chapter of the Holy Quran (Al-i-Imran) it is mentioned that a lady of the House of Imran (a branch of the House of Israel) felt greatly disturbed in her mind about the degenerated state of the Jews and their faith. She thought that the answer to this was that a considerable number of men should dedicate their lives to the revival of their faith and strive hard to bring back their nation to the path of virtue. She, there-

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fore, resolved that if a son was born to her she would dedicate his life to the cause of the faith. Accordingly she made a private covenant with God and took to constant praying for a son. But when a child was born to her she was greatly disappointed to find it was a girl. She believed that a girl could not serve the faith as well as a boy. She, therefore, humbly besought her Lord as to what she was to do since the child was only a girl.

The Jews of that time had fully realised that their nation had become demoralised greatly and that the faith had degenerated. All the right-thinking and honest people felt the dire need for radical reforms. But they did not know the time the All-Knowing had appointed for these reforms. Men and women, who held the faith uppermost in their hearts, were most anxious to take a practical step for its revival. Many public-spirited and virtue-loving men dedicated themselves to this noble cause. Good and pious women were also not far behind their men. Many of them also vowed to dedicate their children to the same purpose.

The Lord-God, granted the prayers of Mary's mother by giving her a girl-child who was destined to become the mother of an illustrious prophet—the long-awaited Redeemer of the Jews.

There was another strong reason why the prayers of Mary's mother could not be granted in the manner she had wished i. e. the birth of a son. The Scriptures had predicted the birth of the 'promised one' from the womb of a virgin. This promise given to the Jews through many prophets was to be fulfilled.

To fulfil her covenant with God, Mary's mother, however, handed over her daughter—at the proper age—to the custodians of the Temple so that they might bring her up in the proper manner and give her suitable training and education. But when she handed over the child she offered another prayer and begged that she (Mary) and her progency be protected from the evil influences of Satan. This clearly shows that her mother did not, inspite of the dedication, wish her child to remain unmarried.

The Lord God granted this prayer of Mary's mother. Mary grew up under the direct supervision of Zacharia who was

not only a very pious man and a relative, but was also a prophet of God. She could not have got a better tutor. Right from her young age she showed signs of distinctive piety and spiritual exaltedness. She had the firm belief that only the Lord God is the All-Sustainer and All-Provider and Zacharia was greatly impressed with the goodness of this young girl. He also ardently prayed to the Omnipotent God to grant him a son and heir who would follow in his footsteps and was granted John the Baptist, who was to be the fore-runner to the Messiah of the Jews. The Scriptures had said that the like of Elia was to appear before the advent of the Redeemer of the Jews.

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Mary in the Bible

According to the Gospels, Joseph, after he had seen the angel in the vision, gave up the idea of divorcing Mary and took her to his own house. No mention is made of any marriage ceremony which may mean that according to Jewish custom of those days, a betrothal was as good as a marriage.

The New Testament tells us that one day Jesus was addressing a congregation in some closed compound and "While he was yet speaking to the crowds, look! his mother and brother, took up a position outside seeking to speak to him. So someone said to him: "Look! your mother and your brothers are standing outside, seeking to speak to you." As an answer he said to the one telling him: "Who is my mother, and who are my brothers?" And extending his hand towards his disciples, he said: "Look! my mother and my brothers! for whoever does the will of my Father who is in heaven, the same is my brother and sister and mother." (Matt: 12:46-50).

The above verses prove beyond any doubt that Jesus knew that his mother and brothers had not accepted him as the Promised Messiah and did not follow his teachings. For he said that "whoever does the will of my Father.....the same is my brother and sister and mother." This clearly means that Mary and her other children, according to the testimony of the New Testament, did not act according to the will of God.

The New Testament also states that the Jews declined to consider his claim as the Messiah. They taunted him that even his own mother and brothers and sisters did not believe in him (Mr : 6 : 4). To this Jesus replied, "A prophet is not unhonoured except in his home territory and among his relatives and in his own house." (Marks 6 : 4—13 : 55-57).

Not only did his mother and brothers and sisters refuse to accept him, they seriously thought that Jesus was not right in his head. "And when his relatives heard about it, they went out to lay hold of him, for they were saying: "He has gone out of his mind." (Marks : 3 : 21)

It is evidently for this reason, as the New Testament testifies, that his behaviour towards them was rather peevish and discourteous. The Gospels tell us that he was particularly rude to his mother. For even when he was hanging on the cross, he was very disrespectful to her even though he knew that she was distraught with anguish at seeing the suffering of her son on the cross. When Jesus saw her standing nearby with some other women, he, pointing to John, said, "Woman, behold, your son!" Then he said to his disciple, "Behold your mother." This ill-mannered attitude of Jesus towards his owu mother only a few moments before he finally fainted on the cross, proved him to be of a callous and vindictive nature. This statement also proves that even up to the last moment Mary had not accepted him as the Promised Messenger of God.

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The relation between the mother and son—Jesus and Mary—as is mentioned in the Gospels, could not, by any stretch of imagination, be called cordial and commendable. Jesus is depicted to be very indifferent towards his own mother and totally devoid of filial love. It is mentioned in the Gospel by Luke that "A woman in the crowd raised her voice and said to him; Blessed is the womb that bore you, and the breasts that you sucked." But he said, "Blessed rather are those who hear the word of God and keep it." (Lk : 11 : 27-28) This shows that Jesus could

not tolerate even indirect praise of his mother Mary.

The Quran and Jesus & Mary

The Holy Quran, on the other hand, tells us that Jesus was a kind and dutiful son to his mother and that he loved her very much. This makes a serious student pause and wonder. Which of these these two accounts is true and acceptable? On the one hand the Gospels say that the angel told Mary, "Do not be afraid Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus." (Lk : 1 : 30-31) Even after this Divine assurance and even in the face of the fact that the prophecy was duly fulfilled and the impossible was made possible under Divine decree, Mary was sceptical about the claims of her son Jesus. This is the picture of Mary the mother of Jesus, one of the three gods of Trinity. Most certainly the picture is not very beautiful.

Let us now see what the Holy Quran says about Mary. In the third chapter we read, "So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth." (3:38) God accepted the earnest prayers of Mary's mother and caused the girl to excel in piety and righteousness and made her steadfast in His path. According to the Quran she was spiritually exalted. "O Mary, Allah has chosen thee and purified thee and chosen thee in preference to the women of all contemporary peoples." (3 : 43).

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The Holy Quran confirms and states as a matter of fact that Mary was obedient and stead-fast, for, it says, "O Mary, be obedient to thy Lord and prostrate thyself and worship God alone together with those who worship." (3:44) The Quran stands a witness to the fact that Mary the mother of Jesus was a faithful believer and spiritually exalted over all the other women of her time. While the Gospels view her with disfavour for not believing in the word of God and place the other Marys of the Gospel at a higher spiritual level.

In the Company of the Promised Messiah

(XII)

By Chaudhri Ali Muhammad B.A.,B.T.

The Year 1896

Hostile Muslim clergy and Spiritual leaders challenged to prayer duel.

The Promised Messiah had been the recipient of Divine revelation for the last twenty years and his claim to Messiahship for the reclamation and redemption of Muslims, in particular, and humanity, in general, had caused feelings of antagonism, hatred and animosity in the hearts of Muslim clergy and spiritual guides. Collectively and individually they denounced him as a renegade, liar and impostor. The acrimony of controversy between the two reached the highest pitch in 1896. The Promised Messiah (peace be on him) addressed the notable among the clergy and the spirituals, to a spiritual duel to decide once for all the controversy which had divided the Muslims into two hostile camps. He suggested that both he and his opponents address an open prayer to God to decide which of the two parties was right. The Promised Messiah proposed to pray to God in the following words :

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O my God ! If these revelations which I hold in my hand are not from Thee but are my own fabrication and it is in Thy knowledge that I made them up or they are Satanic insinutions then I pray to Thee to cause me to die within one year from todate or inflict on me such punishment as is worse than death and deliver me not until I breathe my last so that my disgrace may be manifest and humanity be saved from my mischief.

But if Thou knowest that these revelations are from Thee

and they are Thy own words, then send down condign punishment on these people, who are assembled here, within a period of one year hence, by way of loss of eye-sight or leprosy or paralysis, or lunacy, or epilepsy, or dog-bite or snake-bite or loss of wealth or loss of life, or damage to reputation, so on and so forth. And both parties assembled shall say, 'Amen."

None of the fifty-two addresees ventured to accept the challenge. They saw their safety in observing silence or showing indifference to the device which meant certain humiliation to the wrong-doing and misguided party. On account of non-acceptance of the challenge no prayer dual took place; nevertheless none of the addressees escaped humiliation, in one form or the other. One lost eye-sight, another was bitten by a snake or struck with one fatal disease or the other. Two of them had the good sense to confirm the truth of the claim of the Promised Messiah (peace be on him) They were (1) Hazrat Khawja Ghulam Farid of Chachran, Bahawalpur (2) The saint known as Sahib-ul-Alam of Sindh who claimed thousands of followers.

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The Great Religions Conference

Perhaps the greatest event of the year 1896 was the World Religions Conference held at Lahore. A Hindu Sadhu Shivgan Chander by name organized a religions convention at Ajmere (India). For a second convention he chose Lahore, the centre of learning in north west India. He organized a working committee consisting of Hindu, Muslim and Christian members. The committee decided to hold the conference on December 26, 27 and 28, 1896. Invitation were sent to representatives of Islam, Hinduism and Christianity who were to dilate upon the five fundamental subjects given below :

(1) The physical, moral and spiritual conditions of man.
(2) The state of man in after-life.
(3) The real object of the existence of man and the means to its attainment.

(4) The effect of actions in the present life and in the life to come.

(5) The source of Divine knowledge.

Following were the representatives of Islam:

( ) Hazrat Mirza Ghulam Ahmad of Qadian.

(2) Maulvi Abu Saeed Muhammad Hussain of Batala.

(3) Maulvi Sanaullah of Amiritsar,

(4) Mufti Muhammad Abdullah of Tonk,

(5) Maulvi Mubarak Ali of Sialkot.

Mr. J. Morrison represented Christianity. A good number of Hindu speakers of all shades of opinion, represented Hinduism.

Sadu Shivgan Chander visited Qadian and personally requested the Hazrat to write a thesis for the conference. The Hazrat was ill-disposed at the time. He prayed to God to grant him the strength to prepare a thesis on the beauties of Islam. He was enabled to it in due course of time. God informed him beforehand that his paper would excel all the papers to be read on the occasion.

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This prophecy was given a wide circulation before the conference by means of hand-bills that were freely distributed thoughtout the country. Hazrat's thesis was to be read out at 1.30 p.m. on December 27, 1896. The hall was already full to over-flowing. Since the Hazrat could not personally attend the conference he deputed Maulvi Abdul Karim to read out the paper. The theme of the thesis couched in heavenly-inspired words and phrases, together with the majestic, melodious voice of the reader produced such a charming effect on the audience that they listened to it spell-bound and in rapture. Hundreds of men stood outside the hall for hours. There was pin drop silence in the hall. When the time fixed for the paper came to its end, the paper was still unfinished. Maulvi Mubrak Ali waived his own time in favour of the paper which was gratefully accepted by the conveners. But only a part of the main subject was covered at the session. The managing committee were requested to extend the duration of the

conference by one day so that the whole thesis could be completed. The committee agreed. Maulvi Abdul Karim, read out the remaining portion of the thesis. This portion of the thesis contained a reasonable refutation of all the adverse criticism levelled directly or indirectly against Islamic teachings by the advocates of other religions. It also contained a strong rebuttal of the disheartening remarks of Maulvi Muhammad Hussain of Batala in the course of his paper that Islam was now unable to produce saints as it did before. The Hazrat in his paper forcefully declared "it would be tyrannical on my part if I do not openly say that the spiritual status which I have just described and the lofty position which affords a seeker after truth the blessing of revelation and communion with God has been bestowed upon me in full measure so that I may give eyesight to the blind and lead the seeker to the lost treasure and help to reach the fountain-head which is much talked about but is sought by few. I assure the audience that the spiritual state which gives the seeker his salvation and unending happiness can be acqnired only by following the Holy Quran. Would that they see what I have seen and hear what I have heard; would that they shun legendary tales and rush up to realities... I was young, now I am old but I never did find one who drank deep from a fountain other than that of Islam and the Holy Quran".

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After the thesis had been read out in its entirety, it was the unanimous view that the Hazrat's thesis had surpassed all other papers and that Islam had been well vindicated. More than a score of Indian newspapers and journals wrote long columns in its praise. The prophecy published long before the inauguration of the conferenee came true. The thesis originally written in Urdu was translated into English by Maulvi Muhammad Ali M.A. LL.B. It was revised by Mr. Alexander R. Webb of America. Maulvi Sher Ali B.A. and Mr. Ghulam Muhammad of Sialkot. It was first published in 1910 under the caption, "The

teachings of Islam" by Luzae and Co., 46, Great Russell St., London. Subsequently it was translated into Arabic, Persian, German, Spanish, Chinese, Burmese, Indonesian, Swahili, Kaniari, Hindi and Gurmukhi.

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The Year 1896

The pious souls who joined the Ahmadiyya Movement in 1896 were :

1. Malik Noor-ud-Din of Rawalpindi
2. Mian Fazal Muhammad of Harisan, Gurdaspur District.
3. Maulvi Abdul Mughni of Jehlum.
4. Master Faqir Ullah of Peshawar.
5. Mahr Ghulam Hassan of Sialkot.

Malik Noor-ud-Din was born in 1867. After completing his school education he joined the government service as draftsman. After retirement in 1928 he migrated to Qadian and built a good house in Dar-ul-fazl. He rendered honourary service to the community for six years. He went on a pilgrimage to the holy cities of Mecca and Medina in 1933. He was an npright and diligent worker. Hazrat Ummul Mominin's house in Dar-ul-Anwar, Qadian, was built under his supervision. He died in 1934 and was buried ia the special enclosure reserved for the companions of the Promised Messiah (peace be on him).

2. Mian Fazal Muhammad of Harsian.

He joined the Ahmadiyya Movement in 1896. After his initiation into the Movement he had a dream in which he was told that he would live up to the age of 45. He narrated the dream to the Promised Messiah who remarked that God Almighty had the power to double the number.

Strangely enough, Mian Fazal Muhammad lived up to the age of 90. He frequently visited Qadian and enjoyed the company of the Promised Messiah. He could tell numerous anecdotes of his holy life. He migrated to Qadian about the year 1914 and had a house built in Dar-ul-Fazl near the T. I. High School. His

eldest son, Maulvi Abdul Ghafoor Fazil was one of the most brilliant students, the theology college, Qadian, has produced. All his sons are devoted to the cause of the movement. Fazl Muhammad died in 1956 and was buried among the companions of the Promised Messiah at Rabwah.

3. Master Faqir Ullah Sahib.

He was born on June 7, 1876. His academic career in the school was very bright. He enjoyed good physique and was a smart footballer. He was not only well up in his vernacular subjects but was quite a genius in mathematics. In 1896 he borrowed the book ازالہ اوہام (Izala-i-Auham) from Maulvi Ghulam Hassan Khan of Peshawar. The persual of the book led him to Ahmadiyyat. The following year (1897) he proceeded to Qadian where he settled for the rest of his life. He was posted as a teacher of mathematics in Talim-ul-Islam High School. He was also Superintendent of the boarding house attached to the School. He served the community in various capacities—Manager Review of Religions, Assistant Accountant, Sadr Anjuman Ahmadiyya. He had also the privilege to be the tutor of Hazrat Khalifatul-Massih II in his school days. In 1914 when there was a split in the Ahmadiyyat Community, Master Faqir Ullah went over to the secessionists at Lahore. But in 1944 when Hazrat Khalifatul-Massiah II declared on oath that he was actually the Promised Reformer as mentioned in the Sabz Ishtihar of the Promised Messiah (peace be on him) the Master Sahib retraced his steps and pledged himself at the hands of the Promised Reformer of blessed memory. After the partition of the country he came to Rabwah and served the Community in all sincerity. He expired on 9th August, 1965 and was buried in the Bahishti Maqbara. May his soul ever rest in peace !

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4. Mahr Ghulam Hassan of Sialkot.

Mahr Ghulam Hussain, Ghulam Hassan and Ghulam Ali of Arazi Yaqub, Sialkot, together with their father joined the fold of Ahmadiyyat in the year 1896. The trio before joining Ahmadiyyat in the

year 1896. were zealous members of the Ahl-i-Hadis. Mahr Ghulam Hassan one day had a vision in which he saw a man flying a kite. Soon on aeroplane appeared. It hit the kite but strangely enough, the aeroplane and not the kite, was torn to pieces and fell to the ground. In another vision he saw that the same gentleman who was flying the kite, was, now reciting the Holy Quran in a Hindu Mohallah of Sialkot city. The reciter was no other than the Hazrat Mirza Ghulam Ahmad of Qad'an. After mutual consultation the whole family tendered their allegiance to the Promised Messiah in 1896. Mahr Ghulam Hassan had another vision in which he saw that his friend Maulvi Hafiz Faiz-ud-Din of the Kabutaranwali Mosque, Sialkot, had also joined the fold of Ahmadiyyat. He went to see his friend and narrated what he had seen in the vision. The Maulvi Sahib laughed to scorn at the idea. But eight years later the Maulvi Sahib joined the fold of Ahmadiyyat and for 20 years was a devoted follower of the Promised Messiah (peace be on him) until he expired in 1924 and was buried in the Bahishti Maqbara, at Qadian. May his soul rest in peace !

Mahr Ghulam Hassan sent his son Nazir Ahmad Mubashar, to join the Madrasa-i-Ahmadiyya, Qadian. He later served Islam and Ahmadiyyat in Ghana, West Africa for 26 years from February 2, 1936 to October, 1961. He is one of the most successful Ahmadiyya Missionaries with a brilliant record of work in West Africa.

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Mahr Ghulam Hassan died on September 17, 1956 and was buried in the Bahishti Maqbara at Rabwah.

(5) Maulvi Abdul Mughni of Jehlum

He was the son of Maulvi Burhan-ud-Din of Jehlum, one of the earliest companions of the Promised Messiah (peace be on him). Maulvi Abdul Mughni himself was also a companion of the Promised Messiah. His name was borne on the list of 313-a unique honour which is the privilege of the earliest companions.

He was meek and humble of spirit, but austere and strict in the observance of his religious duties. He was Ameer (head) of the Ahmadiyya Jamaat Jehlum till he breathed his last on June 10, 1966.

He did not execute his will because he preferred to be buried, after death, by the side of his reverred father in the public cemetery of Jehlum but when it was conveyed to him by Maulana Abul Ata, a relative of his, that Hazrat Khalifa-tul-Masih III desired each and every Ahmadi to make a will, he submitted and made a will of his property. He was buried in the Bahishti Maqbara special reserve for the Companious at Rabwah.

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reality principle. But the conflicts are not liable to be resolved without referring them to the Almighty and Merciful God. Only through belief in God the repressed, ingrained and stubborn resentment can be washed away and the individual can rectify his motivation through the ideal of 'Service to God', and for God's sake he can be rational and love others ; in this way he can set himself on the road to sane living. Without reference to God the deep-rooted and repressed anger cannot be explained away, with the result that neurotics, psychopaths and antisocial personalities will emerge from unhealthy and irreligious social surroundings due to the very necessity of their pernicious childhood experiences. The sufis, saints and ascetics also transformed their instincts into altruistic attitudes through meditation on divine goodness, so will the neurotics sublimate their untamed instincts towards social and spiritual plane.

Christianity, the religion of confusion

(By Nafis-ur-Rahman A.G. Soofi)

Christianity is a baffling paradox. It is a contradiction in terms. It has confused its followers and has thrown a spanner in the theme of the old Testament. Faith was simple, direct, appealing and appropriate so long as man was required to believe in one God, in Jehovah, in the Lord of heavens and earth, the Eternal, the Everlasting. But with the doctrine of Christ's Divinity and the injection of the Holy ghost as a partner a triumvirate was born, with three worship-worthies stacking equal claims on human credulity.

Those who were born in the parish they blindly believed what the clergy or the parents taught. To the thinking mind however it was a disturbing proposition as it clearly amounted to a betrayal of the One Living God who had from eternity presided over the destiny of man, as the sole disposer and now had perforce to share His soverignty equally with two rivals. The new formula was worded in such an unfortunate rigmarole that the clear conscience of the intellectual felt greatly perturbed over it.

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The Catholic creed

The Catholic formula runs thus :

"That we worship one God in Trinity, and Trinity in Unity ; neither comfounding the persons ; nor dividing the Substance.

For there is one person of the Father : another of the son ; and another of the Holy ghost.

But the Godhead of the father, of the Son, and of the Holy ghost is all one : the glory equal, the Majesty co-eternal.

Such as is the Father ; such is the son ; and such is the Holy Ghost.

The Father uncreated ; the Son uncreated and the Holy ghost uncreated.

The Father incomprehensible : The Son in-comprehensible : and the Holy ghost incomprehensible.

The Father eternal : the Son eternal : and the Holy Ghost eternal.

And yet there are not three eternals : but one eternal.

As also there are not three uncreated ; nor three incomprehensibles : but one uncreated : and one incomprehensible.

So likewise the Father is Almighty : the Son Almighty : and the Holy Ghost Almighty.

And yet there are not three Almighties but one Almighty.

So the Father is God : the Son is God : and the Holy ghost is God.

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And yet they are not three Gods but one God."

It is enough to drive a man crazy. The creed should find great popularity in a lunatic asylum.

And there is yet another deity besides these three ; she is Mary, "the Queen of Heaven", mother of Christ, mother of the creator and espouse of God. She alone can say to the Creator : "Thou art my child and I am thy Mother" !

The One eternal God, the Unique Jehova, the Lord of heavens and earth who spoke in a voice of thunder, in clouds and on the mount and gave warnings and commands, promised security and honor and was as good as His word and held prophets and princes in awe, punished sinners and rewarded worshippers and made and unmade nations suddenly disappears from the scene as an active, directing and dispensing dictator and is cut up into three despots of equal size and stature, with a Jewish women having the cheek

to chide, scold and reprimand Him and intercede with Him as if she owned Him and well she might, for, she is supposed to have borne Him.

Can a normal man, with all his senses about, subscribe to such irrational, unthinkable, imponderable, polytheistic, fictitious, unappealing and faith-eroding creed and substitute it for Unity and Uniquencess of God, the One and the Only, the Singular and the Single, the Lofty, too exalted to degrade Himself into the lower and smelly form of life in a woman's womb and to agree to an abominably unworthy and ungodlike & impure existence as a shitting, pissing, prespiring, hungering, thirsting man, a mortal like all the rest, with all their emotions, hopes, fears and appetites and passions.

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This son of the Father, of Man, of Mary has been the despair of every right-thinking and sane-headed seeker of God, and seeker of Divine guidance and seeker of heavenly light and seems to have deservedly died of despair when he said in his last breath "O my God, O my God, why hast thou forsaken me?".

Obviously, the Eternal God, the One and only Lord, the Sovereign and the Buckler of His elect, had foresaken Jesus for good reasons, as a warning to the future generations of Christians to turn away from the son of Mary, a 'god' who could not help himself and could not even intercede for them as he failed to evoke any response from the God in heaven even in the throes of his own agony when his enemies jeered at him with the challenge to save himself if he was the Messiah of the Jews, the Saviour of the 'chosen people'. (to be continued)

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BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.**
3. **Invitation to Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.**
4. **What is Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.**
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